

tion of his affairs, not his disciples and friends, but his enemies, to appoint shepherds in despite of him, who care not for the flock—mere hirelings. It sets up in fact, a hierarchy, not over the church only, but over the Head of the church. This is the legitimate result of the doctrine of apostolic descent, as claimed by virtue of ordination, whether it be held by the bishops of Rome, of the English Episcopal Church, or the pastors of Presbyterian or Congregational churches. This is the grand spinal error on which all hierarchy is constructed, the falsehood prominently asserted, which has done more to oppress the church of Christ and to prevent the fulfillment of his great command to preach the gospel to all people, than any other falsehood. It is held nevertheless by thousands of pious pastors, though much to their own damage and the damage of the churches. Christ instituted no forms of any sort in ordination. He was not a man of forms, but of spirit. Mark, in the passage here quoted above, says, "I ordained twelve." No laying on of hands was mentioned, and evidently none took place. The call was the ordination. When the place of Judas was to be filled, if ever, there should have been an ordination after the modern form. On that occasion, Peter said, "I have chosen him." The proposal pleased the one hundred and twenty disciples in the midst of whom Peter was standing, and they proceeded to the ordination. This was the time in which descent, if it was to exist, should have been started carefully, and all its mighty consequences fastened securely to the Apostolic tradition. What under the disguise of ordination, did the Apostles? What ought they to have done, and most carefully recorded, according to modern opinions and modern records of ordination. What they did was as follows. They "appointed two, Joseph and Matthias." "They prayed, thou Lord which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship—and they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles." Oh, if Luke could have reached down his hand to the nineteenth century, he might have had a thousand pounds into it, if only he would have interlined the laying on of hands by the eleven. But he did not, and without the laying on of hands at all, Luke thought best to let it go so. The descendants from Matthias are now evidently without lineage. The matter was not begun right, and the mistake cannot now be corrected. What pastor can say that he does not belong to this broken line. The example set us on this occasion should be, and is, followed substantially by Congregational churches. Having in their own minds, after prayer and inquiry, fixed upon one or more disciples as suited to be their pastor, they lay the matter more especially before God in prayer, saying, Thou Lord which knowest the hearts of all men show us whom thou hast chosen—and they give forth their lots, or votes, and on whomsoever the lot falls, he is, if he needs the election, validly ordained. If, after this a ceremony of public induction is convenient, there can be no objection to it, but it adds nothing to the validity of the transaction.

Again, Paul claims to be an apostle, but he was never ordained, and he makes the number thirteen. When Paul was called into the ministry he saw Christ, and so became one of the very best witnesses of the resurrection. In his case, as if to throw designed contempt on this monopoly of ordination, he was sent first to a layman—"a certain disciple at Damascus, named Ananias." This layman, "putting his hands on him, said, brother Saul, the Lord Jesus who appeared unto thee in the way as thou wast going, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." Paul "received sight forthwith, and arose and was baptized," (the baptism being unquestionably administered by this same layman); "and straightway he preached Christ in the synagogues." How exceedingly irregular, was all this, when compared with modern books and opinions. Paul takes special care to state that he was "preached for three years after this, before he saw any one of those who were 'apostles before him,'" (read Gal. 1st and 3d chps.). When we look at this subject in its true light, how funny and ridiculous do a company of bishops appear, clad in silks and ornamented like eastern princes, walking forth in grandiose procession, announcing themselves as the lineal representatives of the twelve apostles. And how preposterous are the pretensions of any set of men who claim that by virtue of ordination, they are invested with a monopoly of sacred things, so that the church of Christ cannot enjoy her privileges, nor even her existence, without them.

THE DYAKS OF BORNEO.

The last Christian Intelligence contains a letter from Rev. FREDERICK B. THOMSON, of the Borneo mission. The letter is dated Oct. 20, 1844, at Oot, the place of residence of Messrs. Thomson and Youngblood, in their late tour of observation, for a new missionary station. At the date of this letter, Mr. T. had been nearly a month in the Dyaks, in the woods of the Landak district, making preparations for building. He says:—

"I have been here alone now nearly four weeks, clearing the land and getting together timber and other materials for the work. I have a little cabin upon the banks of the Simana, a branch of the Karang river, a little more than twelve feet square. It is built of *jang and stap*, a species of enclosure and roofing very common in these countries, which is made of the leaves of several large kinds of grass. The frame also consists in part of bamboo, the stalk of a sort of grass, and in part of small poles or saplings. I am alone, without a swinging door, or a lock for fastening, about 80 miles from Pontianak, the nearest European settlement, on a straight line, and at least 140 miles by the usual and only thoroughfare, the Landak and Karangan rivers, with nothing to protect me from fear or danger, but God and a good conscience. But I am happy under no apprehension of evil, and persuaded that whatever may befall me will turn out rather to the furtherance of the gospel. So soon as I can get a comfortable place for them to inhabit, I expect to bring hither my family, and fondly anticipate the mutual enjoyment in the future prosecution of the work of faith and labor of love in which we are engaged. But to afford you a better idea of the place in which we are located, I enclose a circular drawn with this place for a centre, and a day's journey for a radius, would embrace in its circumference the village of Sangku, Singalang, Pakin, Senilungan, Kashi, Belong, Angon, Mulyak and Pelan, and at least 3000 lavangs or individual houses, and about 2,000 inhabitants. Within this circle, and at a distance of from half an hour to 5 or 6 hours' walk, are the villages of Obah, Temawang, Sarok, Kayura,

BOSTON RECORDER.

THURSDAY, JULY 20, 1843.

WE have placed on the first page, the Address of Rev. Mr. KISS, at the laying of the corner-stone of the Mount Vernon Church. Although we cannot join Mr. K. in his condemnation of the Gothic style, we regard his suggestions on the subject of Church architecture as well-timed and important. It is a subject which has been too much neglected. Our church edifices generally are not very creditable monuments of taste or judgment. The Gothic may not be the order best adapted to church buildings; but it is a great and grand order, and we are willing to see, and every thing else great and grand, connected to the worship and service of the Great Architect of the Universe. We magnanimously and the associations connected with it, do not necessarily come between the worshiper and God. But after all, it is the power of the Divine presence, the influence of the Divine Spirit, and the power of the Divine Word, that constitute the glory of the temple. The great God dwells not in temples made with hands, but in the lowly hearts of the devout and the pure. My God has both, but I think he is so great that the heaven of heavens cannot contain him; and he is so little that he dwells in my heart."

THE Permanency of the Pastoral Office, is a matter which has been much discussed of late. The reader will find on the first page some excellent suggestions on the subject, by A. LAYMAN.

THE Friends of College, whose attention had been directed to the condition and wants of the Institutions of the West, will be interested in the article on the first page, entitled "Commonwealth of Colleges." It presents an important view of Eastern College prospects.

EXPEDIENCY.

A very subtle as well as common way, in which we are led into error, is to adopt a false principle, or erroneous practice, and hide the deformity and sin under the covert of a good name. In this way we deceive ourselves and others. We are covetous, and call it economy—revengeful, and call it hatred of sin—indifferent in regard to what others believe, and call it latitudinarian in our own faith, and call it liberality, Christian charity. Not only is the crimson dye of sin diminished in this way, but its true character is not seen; evil is called good, and bitter sweet.

The term Expediency has been resorted to, and used for a similar purpose. When difficulty and doubt have existed in our minds in regard to a course of life, we have overcome our suspicions by the use of the word Expedient. What we have feared was not right, and have been unwilling to think wrong, because we did not choose to forsake it, we have pronounced expedient, and then given our fears to the winds.

As though the deity should be charmed by the sound of a name—or the serpent's deadly bite prove innocuous if we feared no danger. But we are told that Paul has taught the doctrine of expediency, in distinction from the plain and rigid rule of duty. He has given us to understand that some things which are lawful, may not be expedient, and since it is a good rule that will work both ways, we venture to suggest that some things may be expedient which are not lawful.

In reply we would say, if any one will learn and practice this doctrine by the rule of the Apostle, we have no objection to make. But is not the doctrine understood and practiced at this day in a manner widely different from that taught by Paul? By him it was never understood to apply to any essential doctrine or duty. In his preaching, it never kept him from proclaiming any truth that was profitable. And in his life, the application of it cost him much labor and self-denial. It was never a resort and covert to him for ease and self-gratification. Always when he used it, it was for the good of the church. Who understands and practices it, at this day, as Paul did?

The modern notions of expediency, if we rightly apprehend them, can hardly claim any kindred to those taught by Paul. In the propagation of that which is not strictly true, if, by any possible calculation of consequences, we can persuade ourselves that good will be done, and that course is to be justified. Consequences come to be the great rule, by which we judge and determine what is duty; and that too, before we can, in any possible way, know what the consequences will be. Can we persuade a neighbor, who we think ought to be in the church, to do his duty by telling him a lie, we hesitate not to do it. Is the Miller doctrine of the second advent the means of arousing the careless, and exciting the fears of the secure, and leading them to read and examine the Bible, we will preach this doctrine, whether true or false, and feel ourselves justified in so doing, since we believe the spirit of God makes use of it to revive his work. Do we discern the small beginning of an interest more than usual in religion, among professed Christians, we make report of an interest far greater than we have seen, and think we do right, since by this means we hope that others will be made to awake, and great good will be the result. To the inquiry heard from any impatient sinner, in any quarter, what must I do to be saved? we report that there is a great revival of religion; and though we do not witness all that we report at first, yet we hope that we shall very soon, and think that the course we pursue is the most likely to bring it to pass.

Expediency, at the present day, is viewed and practiced somewhat in this way. Some zealous Christians, revival preachers, have this view of it; and whoever dares make a suggestion against such a course, they mark as opposed to revival. But there is another serious thought suggested to our minds in view of this course. It has too much the appearance of doing evil that good may come. We know not to what part of scripture to resort for authority to make experiments, in order to ascertain in what way the greatest number of souls can be converted. There is too much of the savor of arrogance in the supposition that we can decide such a case. What, if in our experiments to convert as great a number as we can, we destroy a greater? And what, if in the use of the means of man's dividing for the conversion of sinners, the conversions themselves should be found to be the

work of man? We have no reason to believe that God will accept of robbery for burnt sacrifice. They who bear the vessels of the Lord are commanded to be holy—they should avoid even the appearance of evil.

We have our fears, that where such measures are used to revive religion, they will prove in the end to be the revival of infidelity. Have we not reason to fear that error and trickery, and tergiversation, mingled up with the truths of the Bible, will bring the gospel into contempt? This would be but the natural result. And when all this shall be discovered, then those who are set for the defence of the gospel, and who have resorted to such means, must expect to share in the contempt, which they have justly brought upon themselves. The path of duty is simple, and plainly marked in the Scriptures. He who professes to serve Christ, and leaves this plain path, that he may follow one of his own choosing, will find it difficult to convince men of reason and intelligence that he has any faith in the divine authority of the Bible. When we deprecate the message of the Saviour, in accordance with his rule, and are a savor of death unto death to any, he will hold us punitious. But if the course we have formed in leading others down to perdition, is one of our own devising, the responsibility rests on us. There is no higher authority we can plead, that will free us from blame. The guilt and misery attendant upon our course, is set to our account. God has never said that he will promote his glory by making his truth abound through our lies. He who takes the sword shall perish by the sword. He who chooses the way of his own defence, and lays aside the sword of the Spirit, made ready to his hand, shall find that he has used the weapons of unrighteousness—that he has pierced himself through with many arrows—and has reason to fear, that in the end, he will bring upon himself swift destruction.

MILLERISM VS. MILLERISM.

OR NEBUCHADREZZAR YET EATING GRASS.

In the interpretation of prophecy, it is a fundamental principle with Mr. Miller, that "a time and times and half a time"—"42 months"—"1260 days"—all which are equivalent to each other—are to be interpreted as denoting prophetic time; by which, we are told, a day is made to represent a year. Of course the period which is signified by each of these expressions is 1260 years. By the same principle of interpretation the expression "seven times" denotes double the time of the former period; or 2520 years.

We are told in Daniel, chap. 4th, that Nebuchadnezzar should be driven from men, and his dwelling should be with the beasts of the field, and he should eat grass as oxen, and "seven times" should pass over him." According to Mr. Miller's established principle, this must mean 2520 years. Nebuchadnezzar lived about 600 years before Christ. 600 added to 1843 is 2443. This subtracted from 2520, the time that Nebuchadnezzar was doomed to eat grass, leaves 77 years, which yet remain for Nebuchadnezzar to spend in eating grass.

Now we request of Mr. Miller two things; first, that he would furnish us with satisfactory evidence from Missionaries in those regions, from foreign travellers, or otherwise, that Nebuchadnezzar is yet eating grass; and when he has done that, secondly, that he would inform us how Nebuchadnezzar is to continue to eat grass, to fulfil the prophecy, until the year 1920, while the end of the world is to be between March 1843 and March 1844!

ANECDOTE OF LA FAYETTE.

When the Marquis La Fayette had command of the National Guards, at Paris, in 1790, he once resigned his command, and entered an evening party in the dress of the privates. "What, General," exclaimed the guests, "We thought you were commander of the National Guard." "Oh," said he, "I was tired of obeying, and therefore entered the ranks of the privates."

The evil that worried out the patience of La Fayette, was not one that sprung into existence in a moment; and it did not die when he entered his complaint against it. It was the evil of insubordination—a desire to dictate and to rule. Those guilty of this evil had been taught obedience, as they should have been, in their early years. The origin of the evil is found in the want of family government. Wherever this is wanting, society is affected and poisoned in all its ramifications. Could we place before us for our inspection a village or city, as they existed in France, half a century ago, we should find a lamentable deficiency, if not an entire want of family government. This was the evil under which they groaned, and for the neglect and loss of good government in the family, they paid by the sacrifice of the lives of thousands of their best citizens. Happy had it been for that great nation, if they had been taught by experience—if the evil had now ceased to exist among them. And happy for us, if we had been wise by their suffering. But the evil is in the midst of us. The same cause produces the same effect. Children who are suffered to grow up ungoverned, make unruly and ungovernable members of society. We see it in our political maneuvers; in our mobs; in our halls of legislation. If some of our members of Congress had felt the birch or the cow-hide when in their early youth, they would not have despised themselves and their country so much in their riper years.

The evil of which we complain, will never be removed, so long as the cause is in so full operation among us. The family is the place where an influence, for good or for evil, is exerted, which is felt through all ranks of society. When family government shall become what it ought to be, and what it once was, the nation will rejoice. 'Till then, the magistrate, the minister of the gospel, the school teacher, and the parent, will in their turn find occasions in which they will feel tired of obeying, and sigh to enter the ranks of the privates.

TEXAS—SLAVERY.

Mr. BURKE, an elder of a Presbyterian church in Texas, in a letter addressed to the General Assembly of the Presbyterian Church in the U. S. and published in the Christian Observer, gives some facts of interest which deserve to be remembered, and which we take the liberty to abstract. First—the population of the youthful Republic is not less than 100,000 souls. Second—the educated ministers of all denominations are not more than 20, and the demand for such ministers is urgent, for there is much general intelligence in the country, and uneducated men can accomplish little. Third—the present period is propitious to the introduction of the Gospel, for there are no longer fears of an invasion from Mexico—a treaty of peace has been made with the contiguous Indian tribes, and a

considerable immigration is taking place from various parts of the world. Fourth—Presbyterian ministers could now be settled in many important places with flattering prospects of success. Fifth—Government has made a donation of fifty leagues of land for the support of two colleges, and four leagues in each county for common school purposes—on this foundation a national literary institution under Presbyterian influences, might be built up. Sixth—the Roman Catholics are making great efforts to regain their lost foothold—erecting churches and seminaries of learning, and establishing their peculiar institutions a many of the principal towns—sending their missionaries in all directions—obtaining funds from European, and professing to be great friends of REPUBLICAN government! Second—the morals of the country are improving under the discipline of "hard times."—grogs and theatres are abandoned—gamblers are becoming agriculturalists, and even Sam Houston (the President) has reformed, and for upwards of a year has been a sober and exemplary man. The prospects of the country are more favorable than ever.

Let Slavery be abolished in Texas, and there may be hope of its redemption. Good men may then settle there in sufficient numbers to give it a heavenly influence, and recognize and bless. But till then, all monies expended there in the spread of the gospel will be like water spilt on the ground.

CALL FROM SMYRNA.

A letter from Rev. MR. ADGER, missionary of the American Board at Smyrna, makes an earnest call for larger appropriations for the publishing of books and tracts there. The calls for books, he says, are increasing, and the arrangements for distributing them becoming continually more active and complete. Mr. A. states that they are employing at Smyrna, a judicious native, as collector through the interior in the summer season, and as bookseller in Smyrna in the winter. This man made three journeys during the last autumn, and sold about \$85 worth of books, and that without making very active efforts, which might have awakened distrust or opposition. His method is to go as a merchant, and to aim at selling, as far as possible, at remunerating prices. Mr. Johnston, at Trebizond, and Mr. Adger writes, had also sent out a man as collector, and two were about to be sent out from Constantinople for one year.

"We have had," says Mr. Adger, "during the last few weeks, three or four men from the city of Kaisaria, and two from the city of Ak-chole, seeking for instruction concerning the way to be saved, and buying copies of all our books in Armeno-Turkish, which alone they can understand; and these books and these truths they are soon to carry back with them to the interior. These facts, and others similar which are occurring daily at Constantinople, and at other stations in Turkey, open to my mind a most exciting and delightful prospect. As I think of it I cannot repress the tear of joy and gratitude. I see men coming from all parts of the interior to get the light of truth, and to carry it whither we have never gone. The question is, how shall we obtain the means of supplying the growing demand for our books? Our issues of books enlarge; the call for them becomes louder and more earnest; the people come from far to receive them, and carry them away to distant regions; God's providence opens the door of access to these minds wider and wider; but our supply of the leaves of the tree of life gets smaller and more meagre continually. The churches ask for 'encouragements,' and we give them; but how long can we continue to do so, if they give us not in return the means of enlarging or at least sustaining our operations?"

WASHINGTON ALLSTON.

This gentleman, who recently died at Cambridge, was an artist of whom our country may well be proud. The best judges have pronounced him second only to his great master, West. As a scholar and a poet, too, he had attained a venerable distinction. His paintings have often been admired by the lovers of the fine arts. One of his greatest works is the scripture picture, representing the restoration of the dead man to life by the contact of Elisha's bones—2 Kings, 13: 21. But his great work has not yet been before the public. That is "Belshazzar's Feast," upon which he has been employed, more or less of the time, for nearly twenty years. We are glad to learn that it was nearly completed at the time of his death, and that it is long what is left unperfected will be supplied by another hand, so that it may be exhibited to the public.

The New York Commercial Advertiser contains a biographical sketch of Mr. Allston, from which we learn the following facts. He was a native of South Carolina, born in 1779. The natural tendency of his mind for the fine arts was developed in his earlier years. He was educated at Harvard University, and was graduated in 1800, having, during the leisure hours of his college course, cultivated his taste for painting. On his return to South Carolina, after leaving college, he painted a head of Peter, and another of Judas Iscariot, which were so much admired that one of his friends, a Scotchman, urged his going to Europe to pursue his favorite study, and generously pressed him to accept the sum of one hundred pounds a year while he should remain. The offer was declined; but the young artist went to Europe, relying upon his own resources. He arrived in London in 1801; was kindly received by West; and in the course of eight years he gained a high rank as an artist. He returned to this country in 1809; married a sister of the late Dr. Channing; went to Europe again in 1812, and spent six years more there, during which he produced some of his finest pieces, and moreover proved to the world that poetry and painting are kindred arts, by the publication of some of his poetical works. In 1818—his wife having died during his stay in Europe—he again returned to the U. States, and settled in Cambridge, where he has resided ever since. In 1830, he was married a second time to Miss Dana, sister of the poet, Richard H. Dana. He died at the age of 64.

DEATH OF REV. GEORGE BEECHER.

The account given by the Chillicothe (Ohio) Gazette, of the death of Rev. GEORGE BEECHER, which occurred at that place on the 1st inst., is that he went in the morning into his garden, with a short double-barrel shot-gun, with which he was gathering his fruit and buds—then he made one shot at the birds from one of the barrels of the gun, the other barrel being loaded with powder and shot; and that, in a short

time afterwards, he raised the muzzle of the gun to his mouth, for the purpose, as is believed, of blowing into the empty barrel, during which act the gun went off, discharging its whole contents into his mouth, the shot passing obliquely upward through the brain and skull, and out through his hat, causing instant death.

Mr. Beecher had been settled at Chillicothe about three years. The Gazette speaks of him as having done "more than any other individual towards the improvement of the town," and as having been "instrumental in furthering the cause of morality and religion to a degree equalled by few."

The Philadelphia Christian Observer contains a notice of Mr. Beecher, from which the following is an extract:—

"He was the third son of Lyman Beecher, D. D., and, at the time of his death, about 35 years of age. He was educated for the ministry at New Haven, and shortly after receiving his degree, was ordained to the office of the ministry by the Cincinnati Presbytery, and installed Pastor of the Presbyterian Church in Batavia, N. Y. He was wholeheartedly engaged in this field to a worldly mind, but, on the contrary, every thing to put a missionary spirit to the proof. He might have waited for a more eligible place, without disparity to his humility or Christian zeal, for he was a man of great promise, and had family influence to encourage his higher aim. But it was not in his spirit to wait for fair opportunities. The history of his family, without disparity to his humility or talents naturally seek, for the privations and unappreciated toil of a pioneer in a rough field, did not move him to wait, but he was happy to add, than that he was a man of great promise, and had family influence to encourage his higher aim. But it was not in his spirit to wait for fair opportunities. The history of his family, without disparity to his humility or talents naturally seek, for the privations and unappreciated toil of a pioneer in a rough field, did not move him to wait, but he was happy to add, than that he was a man of great promise, and had family influence to encourage his higher aim. But it was not in his spirit to wait for fair opportunities. 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